



# THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

## AN ALIEN CHURCH ABOVE THE AMERICAN STATE

“Just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it.” (Great Encyc. Lett. of Pope Leo XIII, p. 112.)

NOVEMBER, 1925

330 WEST 55th STREET,  
NEW YORK CITY.

# THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,

330 W. 55th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,  
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,  
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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# THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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No. 11

The annual subscription price of this Magazine is One Dollar a Year for Ministers and Theological Students of all Denominations, and Catholic Priests of all Communions.

## Please Note Change of Address

The services of Christ's Mission will be held until further notice in the chapel of the National Bible Institute, 330 West Fifty-fifth Street, every Sunday afternoon at 3.30.

## Argentina and the Vatican

"The Sun," (New York), Oct. 9, said that the budget committee of the Argentina House of Deputies, in considering the 1926 budget, recommends the omission of any appropriation for the Legation to the Vatican.

## As to "Religious Tests"

There is one question that local school boards can put to Roman Catholics who want to teach in the public schools, that can hardly be called a "religious" one—"Do you believe in the political principles of Pope Leo XIII, set forth in the Encyclical 'Immortale Dei'?" If they reply in the affirmative they will put themselves on record as endorsing that Pope's condemnation of practically every American fundamental of civil and religious liberty. If they say "No," then they place themselves

in direct antagonism to official teaching of the Vatican.

## Our Services for November

The speakers of the Sunday afternoon services at our new chapel 330 West 55th St., New York, will be as follows:

Nov. 1.—Rev. S. L. Testa; "My Conversion: From Water Boy to Minister." Nov. 8.—Rev. C. W. W. Dane, St. James-U. P. Church, Brooklyn, N. Y.; "Savonarola, Patriot, Reformer, Martyr." Nov. 15.—Rev. A. Perazzini, D. D., Prof. Biblical Seminary, "The Religion of Columbus." Nov. 22.—Arrangements not completed. Nov. 29.—Rev. A. Mangano, D. D., Prof. Colgate University, "Religious Conditions in Italy Under Mussolini."

## "Race or Nation"

We have received, too late for review in this issue a copy of "Race or Nation" by Gino Speranza. It is a reprint of the series of articles on "The Immigration Peril" from his pen the first of which appeared in "The World's Work," Nov., 1923. So far as we know, this was the first ap-

pearance in any high-class magazine of any presentation of the menace to the American nation of what many people call "The Papal Peril."

### The First on Record

At the last service at 331 W. 57th Street, the Editor read this letter—the first of its kind, so far as known, ever received at the Mission. It accompanied a returned sample copy of *The Converted Catholic*: "Kindly refrain from annoying me with enclosed or any other mail of like kind. I am a Protestant, thank God—and **nothing** could tempt me to change my belief. A—e M—I." If the lady had taken the trouble to read a few pages, she would probably have become a subscriber. About the time when the Editor was reading this in the meeting, a gentleman in Jersey City was handing \$5 to Dr. Parker to boost this magazine.

### Nuns As Political Agents

The Boston "Transcript," Sept. 9, had an illustrated story of the visit of the Queen of the Belgians to Bruges on the 700th anniversary of the Beguines—a religious order of women, apparently given chiefly to work among the sick and the poor. The writer of the historical sketch says that "The members of the order were often subject to the persecutions of the mendicant friars, but, on account of their political usefulness, they were sheltered by the Pope as well as by secular authorities." Very few Americans have thought about the "political usefulness" of nuns, but

of course, it is very easy to imagine that in many cities their services as vote-getters are likely to be of infinite value to the high priests of Rome.

### The Great Conference at Stockholm

Elsewhere will be found an account of the ending of the great Protestant Conference at Stockholm. In an earlier issue of the "Transcript", Rev. T. A. Greene had written concerning the opening on Aug. 19 in the Royal Church, by a service followed by a reception in the throne room of the Palace to all the 600 delegates. In a set speech King Gustaf boldly challenged a comparison of the conference with the Council of Nicæ "defining its purpose in an address that may well become a princely classic." Thirty-one nations were represented. The President of the Conference was Dr. Soderblom, Archbishop of Upsala.

"Nothing could exceed the stately dignity with which the conference was launched. The royal grenadiers, wearing the famous monster bearskin busbies, which Catherine the Second sent to Sweden, lined the grand staircase. Halberdiers in buckskins with drawn swords, shining cuirasses and cocked hats, stood at attention in the hallways. The king and queen, seated upon the throne, were surrounded by members of the royal family. After the ceremony the queen, in a fashion unusual for her, engaged in long conversations with her guests, and the king and the crown prince, passed slowly down the long line of delegates and visitors, exchanging friendly greetings all along the way."

**Personal Religion and "Literature"**

In the "Christian Science Monitor," Boston, June 3, was a review of a book, "Brazil After a Century of Independence." This appears to be a valuable book of its kind in respect to what may be called the "material things" of that country—resources, industries, commerce and social conditions. Then the reviewer says: "Of course, there is the usual complaint to add. Bravely we will add it until it proves unnecessary. Why, in all these travel books about the South American countries is there no word about the budding literature of the nations?" To any reader of the magazine "Inter-America" the answer is easy—because there is little worthy of the name. And the reason for that is the absence of personal religion among the intellectuals of all those countries. Writers are not lacking, but "literature" demands some sort of spiritual feelings, ideals and beliefs, and these are conspicuously absent everywhere on "The Neglected Continent." The huge percentage of illiterates demand little more than mere intellectual attainments and a knowledge of books by French, Spanish and Italian writers. Another reason is that South America has no Bible. This does not mean that there is not a copy in the Spanish language to be found, but that its contents are not made known to the people. The influence, and often the language, of the King James Version is to be seen in the work of almost every prominent English and American writer, from Shakespeare to Kipling, and Longfellow to Roosevelt.

The blight of Papalism has many forms, and the dearth of South American real "literature" is one to which reference is seldom made.

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Baptists trace their history back through various groups, of which the so-called Anabaptists were the most prominent in Europe in the Reformation period, to the New Testament faith and practise of the early disciples who gathered themselves into churches under apostolic ministry.

To commemorate the beginning of Norwegian emigration to the United States, which took place in 1825, the Lutheran Norwegians in America, now numbering 400,000, are planning to erect a memorial building in Washington, D. C. It will contain an assembly hall and rooms for other religious purposes.—From "The United Presbyterian."

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In "Catholic countries" like France, Italy, Spain and Portugal, there are comparatively few Christian Endeavor societies, but some of the most active of these societies are found in these lands, especially in Spain and Portugal. Their conventions are full of life and enthusiasm.

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You can get a line on how the Vatican regards efforts put forth within the Church to keep French Catholics from atheism and infidelity by getting "How Pope Pius X Crushed the French Sillon." Ten cents, from our office.

## SERVICES AT CHRIST'S MISSION

On Sunday, Sept. 13, the Rev. S. L. Testa gave an address on the past history of Christ's Mission, mentioning many of the circumstances under which Father O'Connor commenced the work more than forty years ago, and how by his evangelical addresses and personal dealing and correspondence many Roman Catholic priests and members of the laity had been led out of the superstition and spiritual and intellectual bondage of the Roman Church into the light and liberty of the true Gospel of Jesus Christ.

The last service in the Christ's Mission building, 331 West 57th St., New York City, took place on Sunday, October 4.

The address was given by the Rev. S. L. Testa, the Acting Superintendent, his subject being the authority of the Bible as the rule of life and conduct, and the fact that no Scriptural authority can be found, even in the Douay Bible itself, for any of the principal teachings of the Roman Church. To many of these he referred in detail.

Dr. Voorhees mentioned the unforeseen circumstances under which it had become necessary to vacate the building on the following day, and told how the Lord had, in the very nick of time, provided a place for the services only two blocks away, in premises occupied by the National Bible Institute 330 West 55th Street, in which our meetings will be held until further notice.

As his last public utterance in the building, the Editor of the Converted

Catholic gave his personal testimony to the excellent wearing qualities of the Salvation of Christ of which Christ's Mission had been the exponent and left no room for any misapprehension as to how to obtain it on the part of anyone present who did not enjoy it. Before he spoke in this strain, however, he read the following message from Rev. James Parker, Ph. D., president of the Board of Trustees.

Friends of Christ's Mission, greeting:

With many others, I am thinking of you gathered together to-day, perhaps for the last time in the chapel around which cluster so many precious memories. Denied the privilege of being with you, let me send this word of good cheer: the work goes on!

Born in prayer, cradled in sacrifice, developed under the guidance of the Holy Spirit, the work will never perish.

May it be ours to emulate the example of its noble Founder, and make it more and more efficient and world-embracing.

Yours in the Master's Service,

JAMES PARKER.

The last four hymns sung were: "Abide With Me;" "My Jesus, I Love Thee, I Know Thou Art Mine," "How Firm a Foundation," and "God Be With You Till We Meet Again."

The last service on 57th Street formed in itself a complete presentation of every individual feature of the Mission: instruction on the errors of

Rome: reference to certain items of Roman activities in the world at large, personal testimony to the present-life value of the salvation of God and a clear declaration as to how that salvation could be obtained on the spot by any one present.

"Le Roi est mort!" at 331 W. 57th Street—"Vive le Roi!" at 330 W. 55th Street, New York!

On Sunday, Oct. 11, the service was held in the chapel of the Church of the Strangers, as it was not found possible to get the chapel at 330 W. 55th Street ready so soon. The speaker was Rev. Professor Zampieri, Dean of the College of Liberal Arts, Topeka, Kan., Dr. Fama having been suddenly called upon to perform an operation in a hospital. After the address several interesting testimonies to the saving and keeping power of the grace of God were given.

### A PAULIST ON OUR PUBLIC SCHOOLS

The following paragraphs are taken from a 32-page booklet, entitled, "Catholic Education, or, Where Do We Stand?" by Rev. A. M. Skelly, O. P., and published "Permissu Superiorum:"

"Religion may be inculcated or practised in the church, or in the home; but it has no place or tolerance in that imposing temple of secular and profane culture raised by a professedly Christian people—I mean the public school. To such a den of worldliness and unreligion with its natural concomitants of the total suppression of the supernatural and the

starvation of their spiritual faculties and aspirations, you, dearly beloved Catholic parents, are invited to entrust the jewels of your homes, the dear children given you by God to be formed to His knowledge and love."

"In the school your little ones will have to rub shoulders with children coming from immoral and irreligious homes, children who know nothing of morality; from the homes of the divorcee, the infidel and the pagan; children, it may be of masterly dispositions, who will gain an ascendancy over your little ones, but whose morals are often as corrupt as the dunghill."

"As a conclusion—I will pen for you the rule laid down by the sacred congregation of the Holy Office [the Inquisition.—Ed.] in Rome, in reply to the bishops of America, regulating the conduct of confessors towards parents who refuse to follow the direction of the Church in this matter of the education of their children: 'That parents who neglect to give a Christian training to their children; or who permit them to go to schools in which the ruin of their souls is inevitable; or finally, who send them to the public schools without sufficient cause, and without taking the necessary precautions to render the danger of perversion remote; and who do so while there is a well-equipped Catholic school in the place, or they have the means to send them elsewhere to be educated; that such parents if obstinate cannot be absolved, is evident, from the teaching of the Church.'"—(Cong. Sti. Off. Die 30a Junii 1875).



## OF FALSE PROPAGANDA ON DOCTRINE

Of all the forms of vigorous propaganda now being operated on a nation-wide scale one of the most insidious is that which would make the unwary believe that there is little real difference, fundamentally between Papalism and evangelical Protestantism. Its writers are quick to use the statements of ill-informed "Protestants" who have had no experience of conversion, in support of their sophistical misrepresentations—to use no stronger word. In the October "Forum" is a letter from a priest in Pennsylvania who places at its head this quotation from Samuel Johnson (nothing being said as to where it can be verified): "Sir, I think all Christians, whether Papists or Protestants, agree in the essential articles, and that their religious differences are trivial, and rather political than religious."

Passing by the omission of any definition of the words "Christians," "Protestants" and "essential" the following "differences" between Roman Catholicism and evangelical Protestantism contain no "political" element whatever.

## PAPALISM

Salvation (such as it is) is received through "sacraments" at the hands of priests. They are not even alleged to deliver the soul from the guilt or dominion of sin. The sacrifice of Christ on Calvary did not make a complete atonement, and the "unbloody sacrifice" of the Mass is performed daily to appease the wrath of God against the members of "the only true Church," "outside of which there is no salvation."

The incomplete atonement affords an incomplete salvation, and the man, undelivered from sin, "confesses" to a priest, whose "absolution" carries no "forgiveness" in the New Testament sense. After a lifetime of Mass-going and "confessing" the soul of the most pious Catholic goes to an alleged "Purgatory" (the torments of which

## PROTESTANTISM

Salvation results from a personal transaction between the individual and Christ. Realization of one's sinful condition is followed by true repentance; and this by a taking hold, by faith, of one's share in the atonement wrought by Christ on the Cross for all men once for all. This results in the sinner becoming a new man in Christ Jesus; he is delivered from both the guilt and the power of sin, and lives every day in the consciousness of the divine favor and blessing.

The sacrifice of Christ on the Cross was complete, that the Divine Law was fully vindicated, and that all who accept by faith their share become members of the divine family, of whom Christ is the Elder Brother. The power and presence of the Holy Spirit are theirs, and in the hour of death they go to be "forever with the



## PAPALISM

St. Augustine declared to be identical with those of Hell) so that the sins that the Blood of Christ could not wash away are to be burnt away after an indeterminate stay in that mythical place of horror.

Jesus Christ sharing His Father's feelings of hostility to Catholics, the aid of the Virgin Mary and "saints" is invoked to induce Him to bestow blessings upon them.

The central figure is the Church, the Pope being the Vicar of Christ and the visible representative of God on earth.

That the Roman Church is the only true one, and that it is founded upon Peter, whom Christ created the first Pope.

In view of the incompleteness of Christ's atonement the sinner must piece out its effects by good works of his own.

For obvious reasons Christ is never presented to the people as a Saviour from the guilt and power of sin.

## PROTESTANTISM

Lord." They are not saved from trouble, but in all the vicissitudes of life they enjoy the peace of God that passeth all understanding.

That Christ is always ready to hear and answer the prayer of any man in any place; and that His love for all sinners is as great now as it ever was.

The central figure is the person of Christ, the Holy Ghost being recognized as He who should reveal the will of God to all individuals who had become reconciled to God through the death of Christ.

That the Church of Christ includes all who enjoy the salvation described above, whether in any organized body or not, and that He is the Head of the Church. That His Church is founded not upon Peter but upon Peter's declaration of faith in the divinity of Christ, who has never had any "Vicar" on earth in the sense used by the priests of Rome.

That the "good works" of converted people are the result of the indwelling of the Holy Spirit in their hearts. As between them and God, they appear before Him in the robe of the righteousness of Christ.

The experience that Christ has saved the individual from the guilt and power of sin is necessary to enter Heaven.

## PAPALISM

The Church is the custodian of every man's conscience, the authority of its Popes and Councils being above that of the Word of God, which has been given into the custody of the Church for interpretation.

## PROTESTANTISM

The Scriptures are the supreme authority of life and conduct being regarded as a personal revelation of the Divine will for every individual who will read them.

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**THE NEW "LOS VON ROM" IN CZECHOSLOVAKIA**

BY REV. JOSEF NOVOTNY, OF PRAGUE  
(President of the Czechoslovak Baptist Union)

Still fresh in the memory of English-speaking readers is the story of the political liberation of the Czechoslovak nation which was followed by the religious movement in which Rome lost a great part of her members. It was only natural and expected by all religious leaders that the great action will be soon exchanged by a reaction. The leaving of Rome was during the last year slower and slower until in these days it came nearly to a stop. But the Czechoslovak history was always a source of great enthusiasm and the historical jubilees were frequently beginnings of great things. And the present movement is again the child of a historical jubilee.

The date of John Hus' martyrdom—July 6, 1415—this year was connected with two other jubilees. On the 6th of July, 1915, on the occasion of the five hundred years' memory, there was unveiled in Prague the long prepared monument of John Hus in the chief square in front of the Town Hall. And at the same time in Geneva opened President Masaryk his fight against Austria. The five hundredth anniversary of the martyr

death of John Hus was prepared by the Czechs long before the war. They were preparing a new Czechoslovak Easter Sunday, a religious resurrection for the nation. But instead of Easter Sunday there came a new Good Friday. The unveiling of the monument was done under the greatest persecution in the war still in the hold of Austria, so that even a simple laying down of a humble flower at the feet of the great Reformer was punished by imprisonment. At that time started President Masaryk his open fight against the oppressor of the nation in the "Salle de la Reformation" in Geneva with Ernest Denis the Protestant Professor of Paris, and founded his aggressive work upon the greatest Czechoslovak, Hus.

This year on the 6th of July our nation was thinking not only about the great work and death of John Hus but about these two events also. And now in a liberated country. No wonder that the President of the State as well as the Government resolved to take part in the festival. In the chief square before the monument of the great Reformer, which was decorated by numberless wreaths from all the

towns in Czechoslovakia, appeared the President with the Prime Minister and other great statesmen. Crowds which could not be counted sung Husitic hymns; the soldiers, gymnasts and war-Regioners stood by the monument as the guard of honor. A manifest of the whole nation was read and at the same time was broadcasted. Similar festivals took place in the whole country. All houses were decorated by national as well as by the old Husitic flag (white flag with red cup). Even the Prague castle, the residence of the President, was decorated by the Husitic flag.

But now starts the new story. Next day all papers brought the message that the legate of the Pope in Prague left our Capital City as a protest against the government, that the President and the Prime Minister officially took part in the festival and that the Castle was decorated by the Husitic flag. And next we heard that the legate protested when he heard that the festival will take place under the official auspices of the President and that the Prime Minister will be the Honorary President of the festival. And when the protest was in vain, the Pope called his legate to Rome as a protest.

No doubt the protest would have meant something in Middle Ages. But the Romish Church forgot that we are to-day five hundred years in advance from the stake on which Hus died, and just his death brought us freedom of conscience. But this protest teaches us that "Roma semper

eadem" (Rome is always the same), that Rome did not learn anything and would light new stakes to-day as she did five hundred years ago.

Now these lessons the Czechoslovak people have surely learned again, for the immediate answer to this Romish offense is very earnest. Just next day the streets in Prague and other towns were crowded with the protesting population. Everybody is excited by the daring deed of the Popish legate to interfere in our internal affairs and to prescribe to our President what he ought to do. "Have we a Popish State or a Czechoslovak Republic?" This is the excited question to which there is only one answer, which is very severe and which probably the legate did not expect when he left Prague. People answer by a new exodus from the Roman Catholic Church. Streets are crowded by protesting open-air meetings, and different organizations are distributing declarations and advices how to leave the Church. Daily papers are printing their advices. People, who until now did not leave, opened their spiritual eyes and are in great numbers leaving now.

Rome called our President to a new Canossa, but this unwise deed means for Rome a great blow. She wanted to prepare a deadly blow for the admirers of John Hus, but she hit herself. It is evident it does not pay to offend the greatest Czechoslovak that ever lived in his country.—"Missions," Chicago, October, 1925.

**"DOES THE POPE RULE MASSACHUSETTS?"**

This is the title of an article in the October "Forum" (247 Park Avenue, New York City), by Kate Sargent, who had spent several months in investigating "the alleged interference of the Church in Massachusetts politics." So far as Boston is concerned we read that "the Protestant has been practically ousted from political life," and this verse is quoted as the feeling of "the Protestant Bostonian":

"Here's to the city of Boston,

The home of the bean and the cod,  
Where the Flanagans govern the  
Lowells,

And even monopolize God."

In so far as this is really true it means that Protestantism is virtually extinct, being now represented by merely "non-Catholics." This theory is strengthened when we read that "unbiased Protestants" . . . "rushed to the defense" of the Knights of Columbus some time ago when "a hue and cry was raised concerning the oath" of this organization. "In graceful acknowledgment of this defense" a fresh proof was given of Rome's hatred of Freemasonry, and a quotation is given from a paper read at a conference of Senior Clergy at Cathedral Hall, Boston, by Rev. J. J. Graham, I. P. P., and published in "The Pilot," Oct. 25, 1924, which is really a brief summary of the condemnation of most of our American fundamentals by Pope Leo XIII in the Encyclical "Immortale Dei" after accusing the Masons of standing for those principles.

Mrs. Sargent goes on to refer to the "liberal Catholic" as "the source of greatest danger to church politics." In our opinion the "danger" is negligible so far as actual practise is concerned; and if there are here and there a few individuals who would refuse to vote for using public funds for, say, the benefit of parochial schools or Catholic hospitals, their number is more than offset by "accommodating" non - Catholics, labelled "Protestants" by their priestly employers. Mr. John Jay Chapman will, doubtless, be interested to learn the reason of the "Protestant speechlessness" to which he directed the attention of the nation a few months ago. Mrs. Sargent says: "The Protestant remains silent because he is loath to stir up religious animosities; or because he fears organized retaliation by the Hierarchy; or because embroilment in any sectarian movement would cripple his work as a public servant."

The last paragraph says that "machine centralization and control is the very source of Roman Catholic strength. It is when a secular power of like nature develops, or even seems incipient that a clash comes. The only solution would seem to be that the one or the other move out of the 'tent.'" This last sentence refers to the well-known Eastern story of the Arab, who was finally ousted from his tent by his camel, which Mrs. Sargent tells at the beginning of her article, which is really an able presentation of the Papal Peril.

## THE VATICAN'S UNENDING HATRED

Very few people have any adequate conception of the hatred and malice that inspire the Roman Curia in its attitude and conduct towards Protestant nations, as well as individual Protestants, although these are written in letters of blood across the history of the last four centuries.

The English people afford the best example of this animosity, which has been displayed ever since Henry VIII threw off the yoke of the Papacy in temporal matters, although he never believed or professed one Protestant doctrine, and in his will, after stating that his hopes of salvation lay in the Virgin Mary and alleged saints (in almost the identical terms of the will of the late Pope Benedict XV) left money for masses for the repose of his soul.

His unpardonable sin lay in his throwing off, as King of England, his allegiance to the Pope, and incidentally shutting off the immense sums of money that had been flowing into the Papal treasury. In this country hardly a week goes by in which he is not slandered and maligned, and the circumstances of his divorce from Katherine of Aragon are not distorted and misrepresented. The same thing is true, in measure, of Queen Elizabeth, against whom Pope Pius V hurled the Bull "*Regnans in Excelsis*," deposing her from her throne for ascending it without his permission, releasing her subjects from their allegiance, and virtually inciting the English Catholics to armed rebellion against her government.

This Pope also issued the Bull "*In Coena Domini*." This document condemned and anathematized all "Hussites, Wycliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians and other Apostates from the faith, and all other heretics, by whatsoever name they are called, or of whatsoever sect they may be." The Bull goes on to say, "excommunicated and accursed and given body and soul to the devil—We give them utterly over to the power of the Fiend." This Pope was canonized by Pope Clement XI, May 24, 1712; and thus all Roman Catholics are taught to pray to him and make him their exemplar.

To return to the Vatican hatred of England. Much, if not most, of the bloodshed in Ireland during the sixteenth and seventeenth centuries, was due, at the bottom, to this cause. And there is this to be said that the Vatican is just as ready to shed the blood of its own membership as that of heretics to accomplish its ends. In the Thirty Years War it is probable that the loss of Catholic lives was as great as that of the heretics against whom they fought.

The second part of the English Revolution in which the plans of James II to place England again under the Papal yoke came to naught at the Battle of the Boyne, and which ended in his deposition from the throne, increased the hostility of the Vatican towards the English people. In 1921, a pamphlet of 55 pages was printed in New York, entitled, "The

Hidden Causes of the American Revolution," in which the author said: "The plot to tax America without representation originated in Roman Catholic France. This was not the Republican France of to-day. It was the France of the despotic and licentious Louises and their mistresses. It was France dominated by her worst enemies. The war of the American Revolution was the direct outcome and the direct working of a Franco-Spanish-Roman Catholic plot to break up, and if possible, destroy the Anglo-Saxon power by producing disaffection and dissension between Britain and America." And the pamphlet contained much documentary evidence in support of that contention. Be that as it may, ever since the influx of Papalist Irish into the country, that kind of propaganda has been kept up, and that wherever the Irish people have settled. And the priests of Rome have, of course, been the agents by whom the fires of hatred and animosity against England have been kept up.

In the instalment of the "Recollections of Thomas R. Marshall," Vice-President of the United States under President Wilson, published in the "New York Times," September 20, 1925, he says: "No Fourth of July in those days [the days of his youth] was complete without baiting the English. They were the legitimate subjects of universal condemnation. It has taken a long, long while for that ancient bitterness to have ceased to be, at least measurably. In fact, I doubt whether it would not be as

intense as ever if these old-fashioned Fourth of July celebrations were as common now as they were fifty years ago. This hatred of the Briton, his works and his ways, consciously and unconsciously permeated the minds of all classes of citizens. It was only after mature study that I was enabled to ascertain that not all the people of Great Britain were to blame for George III and his Cabinet and to ascertain that in the years which followed they had in their own Government substantially fought revolution after revolution to acquire just the same rights that we have.

"So slow has been the disappearance of this sentiment that it continued with some degree of bitterness down even to the time when the mutations of politics made me the Governor of Indiana. I have always been much for keeping alive patriotic sentiment. I have always thought that the oftener 'The Star Spangled Banner' was played the more clearly would be impressed upon the minds of the citizens the greatness and glory of the Republic.

"Therefore, when there was presented to me for signature an act of the General Assembly of the State of Indiana requiring that 'The Star Spangled Banner' be sung in its entirety in all the schools of the State of Indiana, I cheerfully affixed my official signature. When, however, it came to the practical application of the act I discovered that it was not accompanied by an appropriation to furnish it to scholars of the State of Indiana; that to do so would, the

first year, have cost in the neighborhood of \$100,000; that as no appropriation was made, and I dared not take that sum of money from my contingent fund, the act became a mere bit of bombastic legislation.

"Some months after the General Assembly had adjourned I was called upon by a friend of Irish descent who asked me to inform him when the act was to be put into effect. I explained the financial situation. I said to him that for patriotic reasons I was extremely sorry that it could not be done. Whereupon with the frankness that always marks the conduct of a man of Irish descent, he notified me that the act had been prepared and presented by the Clan na Gael; that they had no patriotic purpose in it whatever, but that they desired it sung in its entirety because there was one verse in it that gave the British lion's tail a particularly vicious and nerve-racking twist. He was frank about it, at least, and I was again impressed with the view that Providence looks after fools. It did no harm to sign the bill, but if I had read it and understood its purpose I most assuredly should have vetoed it."



According to the Kaiser's diary, Aug. 9, 1918, was the day when Hindenburg finally decided that Germany had lost the Great War. In the London "Daily Telegraph" on August 19, 20, and 21, appeared, opposite the editorial page more than a column each day of an evidently "inspired" communication from Rome in which the attitude of the Vatican during the

war was set forth in almost the same terms as those used by Papal propaganda sheets in this country. But there were things in the London paper that had not been published here. One was that Rome would give it [the British Empire] justice and fair play *if it continues to go straight* (all italics ours). Then came these words: "Let any Briton think of his Empire, and then think of the huge organization that is the Roman Church, and *ask himself if we want it against us in the future, as it has been, to a great extent, in the past.*" Further on Britain was invited to "study statistics, the millions of Catholics *and the thousands of their ministers controlled from this one center with an authority, which if it is fully exercised, is enormously powerful.*"

This was written three months before the Armistice. Apparently England did not "go straight" enough to suit the Vatican. The Armistice was signed Nov. 18, 1918, and in the first week of December Cardinal O'Connell left his archdiocese to open in New York a nation-wide campaign on behalf of "Irish freedom," most of which consisted of vilification of "England" for alleged "wrongs" mostly committed by English military authorities two or three centuries ago. Cardinal Gibbons in the following March also left his archdiocese to speak in Philadelphia to the same end. Of course the chief purpose of the whole enterprise was to prevent the American people from increasing the friendly feelings toward England that had been created by associations formed



during the war. And there can be little doubt that the effort met with much success. And recent news items from both Canada and Australia show that Roman priests are still working for the disruption of the British Empire. *Verb. sap.*

### THE ROYAL MIXED MARRIAGE

On Wednesday, Sept. 23, the Princess Mafalda, second daughter of the King and Queen of Italy, was married to the Lutheran Prince Philip of Hesse Cassel at the Racconigi Palace, near Turin, by Mgr. Beccaria, Chaplain to the Court of Italy. The Pope had granted (it was said) the dispensation necessary for a "mixed marriage" and Prince Philip renounced his rights of succession to the headship of the House of Hesse besides signing the "pre-nuptial" contract that Mr. Church refused to sign on his marriage to Miss Muriel Vanderbilt a few weeks before.

The function was a brilliant affair in many respects, and many representatives of European royal houses were present. The foreign Ambassadors were, however, conspicuous by their absence.

We remember hearing Bishop Burt say at Christ's Mission a number of years ago, that the King and Queen of Italy were both constant readers of the Bible, and that two of the persons who were in continual contact with their children were a Waldensian attendant and an English Protestant governess. It is probable therefore that the bride's Catholicism is of a somewhat superficial character. It certainly was not robust enough to

prevent her from marrying a Lutheran Prince—in preference, many printed statements averred, to the Catholic Crown Prince of Belgium.

The Brooklyn "Tablet," Oct. 3, had a column article dealing with the marriage replying to a query as to the propriety of the Pope's granting a dispensation for the marriage. The querist also thought that where the non-Catholic party in a mixed marriage complied with the Church's demands, it carried with it the "privilege of being married before the altar," and nothing had been said in the reports of any nuptial mass.

The paper replied with a disquisition on the dangers to the Catholic—or rather to the Church—in such a marriage, and gave details of the way in which the Church "refuses to adorn" such unions. The dilemma of the Princess was described, and in view of all the circumstances, "the Bishop allowed the ceremony to take place in the private chapel of the Italian family [note the omission of the word "royal."—Ed.] at Racconigi. Such a chapel is not a church in our American sense." As to the Pope's connection with the wedding the Brooklyn paper expresses its hostility to the House of Savoy thus: "It is only the newspapers which connect the Pope with the dispensation. He had nothing to do with it and had not any personal interest in so small a happening."

Every Papal parochial school is a menace to the State in which it is located.

## The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

### JESUS, THE LOVING SAVIOUR

I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus.—Romans viii, 38, 39.

I bow my knees to the Father of our Lord Jesus Christ . . . that he would grant you to know . . . the charity [love, King James version] of Christ, which surpasseth all knowledge.—Eph. iii, 14, 16, 19.

Jesus called together his disciples, and said: I have compassion on the multitudes, because they continue with me three days, and have not what to eat.—Matthew xv, 32.

And there came a leper to him, beseeching him, and kneeling down, said to him: If thou wilt, thou canst make me clean. And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him, I will. Be thou made clean. . . . And he was made clean.—Mark i, 40, 41, 42.

In the "Annals of Our Blessed Lady of Victory," Oct., 1925, we read: "In the well-known painting of The Last Judgment, by Rubens, the Virgin extends her robe over the world beneath as if to shield man from the wrath of her Son."

Among the many things that the Roman Church teaches, that are contrary to the spirit and letter of its own Bible, is the idea quoted from the Papalist magazine—that our Lord is angry with the Catholic people, and that the influence of His earthly mother is needed to shield them from His "wrath."

Jesus said to His disciples (John xv, 9) "As the Father hath loved Me, I also have loved you." And he loves all those who love Him so well that to them are fulfilled His words in John xiv, 27: "Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid."

Apart from differences concerning certain doctrines, it may almost be said that this glorious fact of the realization of the personal love of Christ makes the chief difference in the religious experience of evangelical Christians and the Roman Catholic people. Those people who live in Romans viii, 16—"The Spirit himself giveth testimony to our spirit, that we are the sons of God," do not live in any fear of the anger of God or of the wrath of His Son. They know that they have by the right kind of repentance for sin, and faith in the atoning sacrifice of Christ on the Cross for their sins, become reconciled to

Him. The "wrath" of Jesus has no existence for them. On the contrary, they enjoy the fulfilment of His promise, "Lo, I am with you all days, even to the consummation of the world." And they will then no more require the Virgin Mary or anybody else to shield them from His wrath than they do now.

O Catholic friend—whether "pious" or not—it is gloriously true that Jesus, who is the same yesterday, to-day, and for ever, loves you personally, and if you will go to Him for the forgiveness of all your sins, He will give you something much better than "absolution." Did it ever occur to you that if the priests of your Church really believed that they had the power to forgive sins in the sense in which they claim to possess it, that they would forgive the sins of anybody and everybody who wanted to enjoy that blessing? Yet they never even profess to forgive the sins of anybody outside their Church, although the "sense of sin" is one of the most universal burdens of every nation, tribe and kindred of man the world over. Some years ago a young priest was hearing confessions in a church in Italy. At last there came to him a woman who confessed a sin that was "reserved to the Bishop"—that is, he could not give her absolution himself until he had laid the matter before his Ordinary. And he told her, therefore, that he could not give her absolution, but she must come back next week. When she had gone, the thought flashed upon his mind, "Can it be possible that the great God Almighty distinguishes between the office of one of His priests and that of another, that one can forgive a specified sin on the spot, and another is unable to do so?" And this question was a very important one to that particular priest, because he had become a priest in the first place because he thought that the greatest happiness he could confer on humanity would be the forgiveness of their sins. And this incident became the first step on his way out of the man-made superstitions of Rome into the light and liberty of the Gospel. After successful pastorates in New Jersey and New York he is now in Rome introducing sinners of every kind to the Saviour who loves them and gave His precious Blood that through His vindication of the Divine Law, all those who "believe on" Him might be delivered from the guilt and power of sin.

Furthermore, the Love of Christ is backed by almighty Power. He said Himself: "All power is given to me in Heaven and earth" (Matt. xxviii, 18). Friends who have genuine love for us, are often unable to give us the particular help of which we stand in need for a special emergency.

Dear Catholic friend, take that "all power" that the Saviour says He has, as being at your disposal every hour of every day, if you have gone to Him direct with your burden of sin, and laid it at His feet. There are many people in your town or city who live in the enjoyment of this experience. If sufficiently interested, look them up, and find out from them more about this

truth and the particular way by which they entered into this blessed experience.

Some people who seem to know little or nothing about salvation are talking and writing a good deal about "the religion of Jesus." Jesus came to "save His people from their sins"—not to introduce another philosophical cult into a world that was already well supplied by Greek, Roman and Asiatic teachers—not one of which had the slightest power to transform any man from a bad one to a good one. When Jesus saves a man He does not alter his religious "views," or "viewpoints," or "standards," but He makes the "old" man into a "new man in Christ Jesus"—a man who loves the things he once disliked, and who hates certain forms of sin that he once loved. That is salvation—the real thing.

The Roman Church uses the word conversion when an "unsaved" non-Catholic changes his acceptance of a set of religious propositions of some "Protestant" denomination for those of Rome. But that is not conversion. Subscribing to the Creed of Pope Pius IV does not affect in any way his own personal standing before God. He is as much under the dominion of sin as he ever was. But the salvation of Jesus Christ—that means the beginning of that religious experience of the friendship of God that only changes its atmosphere and intensity in the hour of death.

And this salvation wears well on earth—the writer can thus testify after forty years' experience.

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### ROMAN CATHOLIC IMAGE WORSHIP

The Roman Catholic Church continually disclaims the practise of image worship, but the following copy of the notice of services for the "Day of the Virgin Mary of the Seven Sorrows" makes interesting reading:

"On Friday, the 3d of April (1925), the Day of the Virgin Mary of the Seven Sorrows will be celebrated as follows:

"In the forenoon at 8 o'clock, a special Holy Mass.

"In the afternoon at 4.30, The Gracious Image of the Suffering Virgin Mary will be presented for public adoration.

"At 5 o'clock, The Sorrowful Rosary.

"At 5.15, Sermon. Afterward, a Song Litany to the Virgin Mary and the Holy Blessing."

This document bears the Parochial stamp of St. Jacob's Roman Catholic Church in Prague, Czechoslovakia. The original had been torn from the door of the church, except a portion of one corner, and was lying on the pavement. The corner of the notice may still be on the door, for all I know, but I brought the free portion away with me to have it translated.—Norman J. Smith, in "Protestant World"—Sydney, July 15, 1925.

### THE GREAT PROTESTANT CONFERENCE AT STOCKHOLM

The Boston "Transcript," Oct. 3, 1925, has this description of the close of the great Universal Life and Work Conference recently held at Stockholm, from the pen of Rev. Theodore F. Greene, New Britain, Conn., associate secretary of the American Section:

"With the closing session of the Conference on Life and Work in the Academy of Music at Stockholm, and the final service in the great Cathedral at Upsala, the greatest universal Christian conference since Nicæa passes into history.

"The closing session was particularly dramatic. The archbishop of Sweden, the hero of the conference and its chief convener, was in the chair. The first address was by his royal highness the Crown Prince of Sweden, whose constant attendance at every session, whose sincerity of purpose and genuine interest in the real things of religion definitely impressed all. It was a well-timed address and well directed to the audience before him. The prince retired to a seat at the back of the stage amid a round of applause and appreciation, as always modest, quiet but very much alert to everything about him. Then followed brief expressions of appreciation of the conference from such men as his Beatitude, the archbishop of Jerusalem, successor to James, the brother of Jesus; the bishop of Tokio, Joseph S. Motoda, educated in Europe and America, speaking perfect English and appealing to the World Conference to rec-

ognize and aid her children, the Christians from the Land of the Rising Sun; the archbishop of Dublin, keen, cultivated and full of fire; the leader of the French delegation, Wilfred Monod, professor of theology in Paris; Dean Shailer Mathews, of the Chicago Divinity School, whose insight and humor charmed all; the lord bishop of Winchester, Dr. Theodore Winton, who proposed a unanimous motion of gratitude to the king and queen, the crown prince and princess, the archbishop of Upsala, the Swedish committee, the people of Sweden and the city of Stockholm, a motion—needless to add—carried with enthusiasm by the house. At the very end of the program, speaking to a house on edge with excitement and intense feeling, His Grace, Archbishop Soderblom, spoke from the depths of his heart. Speaking in the four languages—English, French, German and Swedish—his words carried home to every soul present. And, as I looked out over that host of faces—the floor packed with delegates and the galleries with visitors from every land—I could seem to feel again the experience of Pentecost, in which one spirit united the whole Christian Church of the then-known world, and sent them out to preach the one Gospel of their Lord in many tongues and climes. India, Australia, England, Germany, the Balkans, Japan, China, Europe (Protestant at least), Asia, Africa, the Americas and the islands of the sea were set down that day in Stockholm. Ancient

enemies and present friends, all were made to feel their oneness in Christ, and the significance of that oft preached corollary but seldom realized doctrine of the Fatherhood of God with its inevitable corollary, the Brotherhood of Man."

In referring to the prominent features of the Conference the writer was greatly impressed by the make-up and size of the Conference itself and of certain of the delegations. There was universal agreement that Christianity is a religion with an inner significance rather than merely an ethical or philosophical system. There was a repeated emphasis upon the purpose of God for our world. There was, of course, an evident difference between the groups, relative to the extent to which the Church should participate in social and economic affairs. On the one side were the English, French and American sections, who stood committed to a marked extension of the Christian spirit into all forms of the relations of society; on the other side were the Continental churches—with one or two exceptions—hesitating to make an equal commitment of themselves to social activities.

Fifth, and finally, through it all one could feel a growing general agreement that the Church had a social task and opportunity, that she had failed to make this known, and that she must learn and study if she would teach the whole world God's purpose for His children here on earth.

Every soul in the great cathedral felt the benediction of that line from

Corinthians, which the bishop of Upsala took as his text in the closing sermon:

"Grace be unto you, and peace, from God, our Father, and from the Lord Jesus Christ."

#### The Barber and His Bibles

The New York "War Cry" (Aug. 22) had a story from Czechoslovakia, describing the conversion of a young barber, a reference to his mother making it evident that he was a Roman Catholic. When he wrote telling her about the transformation of his life wrought by New Testament salvation the good lady "could not understand why he should wish to change his religion—why he should turn from the faith which had been good enough for her people, and which should be good enough for him." Whereupon he went to see her, taking with him a supply of Bibles, New Testaments and Gospel portions. When he reached home he explained matters, and before he left her, gave her a Bible. Two weeks later he received a letter in which she said: "I have no more objection to your being a Salvationist. I see that it means you will follow Christ, and you are wise. This is sufficient for me. Go on now, with my blessing."

Any system of education that creates the mentality that regards the Canon Law of the Roman Church as supreme over the law of the State in regard to marriage is inimical to the public policy of the American people.

You should lose no time in sending for a copy of "Foxe's Book of Martyrs."



**THE DECREE "NE TEMERE" IN LOUISIANA**  
**Catholic Husband Sues Priest for \$25,000**

In the issue of "The Fellowship Forum" (Washington), Oct. 3, 1925, it was stated by a staff correspondent writing from Lake Charles, La., that Attorney E. F. Gale had filed a writ in behalf of J. Edmund Matts against Hubert Cramers, pastor of the Church of the Immaculate Conception, because of his alienating the affections of plaintiff's wife and rupturing their marital relations by accusing the wife of living in adultery because the marriage had been performed by a civil officer instead of a priest of Rome.

The petition (given in full by "The Fellowship Forum") recites that on Jan. 21, 1925, the petitioner was duly married at Beaumont, Tex., to Louise Devillier, a resident of Lake Charles, La.; that the marriage was pursuant to a license issued by the clerk of court of Jefferson County, Tex., by a judge and justice of the peace, an officer authorized to solemnize the marriage ceremony under the laws of Texas; that petitioner's domicile is at Lake Charles, where until recently, he had "lived in joy and happiness such as can only be derived from association with a young, beautiful, devoted and loving wife"; that Hubert Cramers, resident of the city of Lake Charles, Calcasieu parish, Louisiana, pastor of the Church of the Immaculate Conception, a priest of the Roman Catholic religion, in which religion both your petitioner and his said wife were reared, has, by his advice, persuasion and threats and by insinuation as to

the moral status and as to the legal status of any children of your petitioner and his said wife, alienated the affections of your petitioner's wife, destroyed the happiness of your petitioner's married life and deprived your petitioner of the love, sympathy and association with his said wife; that the said Hubert Cramers, during the illness of Mrs. Matts, and while she "was suffering from the unsettled mental and physical condition resulting from a high temperature and fever" accused her of living in adultery with petitioner, of living in sin, that continuing to live with petitioner was equivalent to placing her in the same class as "a woman of the town," and "did advise, order and command her to leave your petitioner"; that on Sept. 7, 1925, when petitioner remonstrated with the priest for his action and begged him to refrain from interfering with his domestic happiness, defendant declared that he would certainly stand by his declaration that the husband and wife were living in adultery, and that their children, if any, would be illegitimate, and that he would advise the wife to discontinue living with petitioner.

One noteworthy feature of the case is, that both husband and wife are Roman Catholics, and another is that by instituting this action the husband brings himself under the penalty of excommunication prescribed by the *Motu Proprio* "Quantavis Diligentia" of Pope Pius X, issued Oct. 9, 1911.



in the case of any Catholic person who shall cite before any lay tribunal, either in civil or ceremonial cases, any ecclesiastical person, without the permission of the proper ecclesiastical authority. And a case of this kind is "reserved to the Sovereign Pontiff."

Excommunication is for Roman Catholics a really terrible penalty, because it not merely cuts them off from those "sacraments" through which alone they can receive "grace" from God, but means ostracism if no other worse forms of persecution from the membership of the Church.

The mentality that recognizes the authority of the Canon Law of Rome as higher than that of the laws of the State or of the United States has no place in this country, nor has any educational establishment where such mentality is created.

#### **The Situation at Owensburg, Ky.**

With regard to the curious situation at Owensburg, Ky., in respect of nuns teaching in certain public schools, it would seem that these Papal propagandists have disappeared from the schools in question—for the time being, at least. It appears that when a suit filed by certain Catholic authorities to compel by mandatory injunction the acceptance by the school board of their proposition to lease their parochial school buildings to it and that they should hire the nuns as teachers was to be heard, the attorney for the representatives of Rome withdrew the action "in the interest of harmony and to keep down strife between denominations."

#### **BREVITIES**

Over fifteen hundred Papal agents in the public schools of New York!

Every woman who means to vote in November should get a copy of "Foxe's Book of Martyrs."

The life work of the Roman hierarchy in this country is to place this nation under the heel of Papal despotism.

Rev. Salvatore LoPresti, Brooklyn, N. Y., has become pastor of the Italian Baptist Church, Ansonia, Conn., succeeding S. G. Riso, Italian missionary, now superintendent of a children's home, Yonkers, N. Y.

The Ukrainian Presbyterian Mission, Hartford, Conn., is soon to have its own home, having purchased a suitable building for \$15,000. Meetings have previously been held at the First Presbyterian Church.

Spanish-speaking Baptists colporter-missionaries are working among Mexicans in Southern California, Colorado and Arizona. Two new churches and Sunday-schools, 2 meeting houses and 229 conversions—these are outcomes of the work of Rev. Pablo J. Villaneuva, in charge of the new chapel autocar, "The Crawford Memorial."

If your subscription is overdue, will you please pay up at once? Every single dollar counts in pushing forward the work of Christ's Mission.

### CONCERNING CHRISTOPHER COLUMBUS

An advertisement in the "New York Times," Oct. 12, said: "Columbus set out to discover America principally to preach the Gospel to the Indians. It was his Catholic faith that urged him to unlock the greatest secret of the ages."

There is room for great doubt on both these propositions. He did not set out "to discover America" at all, because he had no idea of its existence. But he did believe that he could reach Asia by sailing westward, and if he had any idea at all as to where his ships would take him it was that he would reach Cipangu (Japan). Indeed it is likely that he thought, at first, that he had reached that land when he disembarked from his ships. He died without knowing of even the existence of the North American continent. Nor was his main purpose a religious one. He was seeking treasure and the temporal sovereignty under the Spanish crown of all the lands he might discover; and, indeed his avarice, greed, and personal ambition were the main obstacles to his obtaining the support he desired from the King of Portugal.

Justin Winsor in his book, "Christopher Columbus," gives a careful estimate of his personal character, and on pages 505 and 506 after discussing the various influences of the age upon the discoverer he says, in part: "That Columbus was a devout Catholic according to the Catholicism of his epoch, does not admit of question, but when tried by any test that finds the

perennial in holy acts, Columbus fails to bear the examination. There was no all-loving Deity in his conception—his Lord was one in whose name it was convenient to practise enormities. He shared this subterfuge with Isabella and the rest. He had no pity for the misery of others, except they be his dependents and co-sharers of his purposes. He found a policy worth commemorating in slitting the noses and tearing off the ears of a naked heathen. He talked a great deal about making converts of the poor souls, while the very first sight which he had of them prompted him to consign them to the slave mart, just as if the first step to Christianity is the step that unmans.

The first vicar apostolic sent to teach the faith in Santo Domingo returned to Spain no longer able to remain, powerless, in sight of the cruelties practised by Columbus. Isabella prevented the selling of natives as slaves in Spain when Columbus had despatched thither five shiploads. Las Casas tells us that in 1494-96 Columbus was generally hated in Espanola for his odiousness and injustice, and that the Admiral's policy with the natives killed a third of them in those two years.

"The very first words he used in conveying to expectant Europe the wonders of his discovery suggested a scheme for enslaving the strange people. He had already made the voyage that of a kidnapper by entrapping nine of the unsuspecting natives.

"It is to Columbus, too, that we trace the beginning of that monstrous

guilt which Spanish law sanctioned under the name of repartimientos, by which every Colonist, and even to the vilest, absolute power was given over so many natives as his means and rank entitled him to hold."

But when we come to the matter of non-Catholics observing Columbus Day as a holiday, there are other considerations to be borne in mind. Even if he had been personally a fairly "good" and moral man himself we must not forget that he personified spiritual despotism and intellectual tyranny of the worst possible kind. He represented the Papal power as supreme in the State (as it is to-day in Spain) and using the Kings under its power to crush out any form of civil or religious liberty with fire or sword, or both. He represented the infamous Inquisition (introduced into Spain by Queen Isabella) and all the horrors connected with that institution. From the performances of Cortez in Mexico and Pizarro in Peru we can form some conception of what Columbus would have done had he been confronted with those people, though he seems to have been lacking in some of the better qualities of those typical warriors of Spain.

American Protestants would do well if they took advantage of the holiday to set forth the essential differences between the principles represented by Columbus and those represented by the Reformation and those of the Declaration of Independence and the Constitution of the United States, and point out the evils that plague those countries that are still

held in the thralldom of Papal superstition, as compared with the blessings that we enjoy because of the Protestant principles held by the Pilgrims, the Puritans, and the men who wrote the Constitution and developed our form of Government.

And they should never fail to remind their children that a modern Pope—Leo XIII, as late as 1885 condemned each and every one of our "free institutions" in his Encyclical "Immortale Dei."

What kind of country would this have been had Columbus discovered the mainland and set up a government under the Spanish Crown like those later established in South America? In the first place no one but Spaniards would have been allowed to come into the country and no trade or commerce would have been permitted except with Spain.

Of liberty of any kind Columbus had no conception and just as he lived under the spiritual tyranny of the Papal Church himself and was exploited by its ecclesiastics for their own profit, so he oppressed all who dwelt under his authority for his own advantage. To him the Pope was the real Vicar of Christ on earth, the King and Queen of Spain ruled by divine right, and the Bible—if he ever heard of it—would have been promptly destroyed—and its owner also, in all probability—wherever found. Liberty of conscience, freedom of authorship, the deliverance of any part of the life of a man from the control of the priest, and the right of the people to any voice in political or

governmental affairs would have been to his mind inventions of the devil; while the mere suggestion of separating the Roman Church from the national treasury, or of tolerating the existence of a school or college not under the control of the bishops and priests of Rome would have made him feel that any person possessing such ideas had already lived too long on this earth.

After Spain had been in possession of the Philippines for three centuries, our soldiers found savages within fifty miles of Manila itself. So it is fairly safe to say that under Spanish rule the greatest part of this country would still be in the possession of Indians who had never seen a steam engine or an automobile any more than over the greater part of the immense territory of Brazil. This continent would be little more explored or exploited than the vast areas of South American lands, whose immense natural wealth and treasure still remain to be found, much more utilized for the welfare of the inhabitants.

The institutions represented by Columbus destroyed the splendid commerce and industries of Spain and Portugal and of the Italian Republics of Columbus's day. By the Revocation of the Edict of Nantes by Louis XIV they dealt a blow at French industry from which it has never fully recovered, to this day.

While Mexico and Peru tell what the Roman Church has done to countries when it found immense wealth, it has never yet made one new coun-

try or developed a single colony. While all the efforts of Catholic countries to make new colonies have been relative failures those of Protestant England and Holland have been immensely successful, our own nation being the greatest example of England's colonizing skill and development along the lines of the English Protestant political system. (There was no British Empire in existence in the days of Washington).

And the leopard has not changed its spots. Americans should remember that the Roman Church has not changed its principles one whit since the days of Columbus; and the same sinister power that destroyed the magnificent Empire of Charles V, is quite able, if given the opportunity, to destroy this Republic—which it certainly will if it accomplishes its avowed purpose—"To make America Catholic."

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### The Jersey City Protestant Parade

On Saturday, Sept. 26, the Sixth Annual Parade of the United Protestant Demonstration Association took place in Jersey City. About 8,000 persons marched, one striking feature being the presence, for the first time, of a contingent from the Negro churches of some 300 persons. Most of their women were in white from head to foot, and their lines were perfect. Some 500 members of the Ku Klux Klan, commanded by the Kleagles of two other counties beside Hudson, brought up the rear. The speaker in the West Side Park was the Rev. Dr. Macdonald, of Elizabeth.

**ROME'S NEW OFFENSIVE AGAINST PROTESTANTISM**

"The Watchman-Examiner" (Baptist) New York City recently had a paragraph saying that a pastor who had lately returned from England reports "widespread defection in the Church of England and widespread gains of Roman Catholicism as a result. For years discerning people have watched with interest the growth of Anglo-Catholicism. . . . The rectors of many churches are called 'Father.' Confessionals are common, and there is scarcely any difference between the service in the 'high church' and the Roman Church. It is but another illustration of the camel getting its head in. Our people need to be warned about tendencies to Episcopacy or ultimately these tendencies are bound to lead to Rome." It is much to be regretted that the "discerning people" who are alive to the successful aggressions of Rome in England seem unable to realize successes of the same sinister alien influence in the United States, to say nothing of New York City itself.

Bishop Manning, of New York, who is one of the leaders of the "high Church" faction in the Protestant Episcopal Church here, is quoted in the same Baptist organ (Sept. 24) as saying: "We need a synthesis of the truth for which St. Patrick's Cathedral, the Fifth Avenue Presbyterian Church, the Russian Cathedral of St. Nicholas and the Cathedral of St. John the Divine stand." Just what Dr. John Hall would have thought of his church being included

among these hierarchical institutions can, of course, only be conjectured; but it is to be noted that neither the Methodist nor the Baptist denominations are mentioned, nor the Salvation Army.

The calendar of the Summit Avenue Baptist Church, Jersey City, for Sunday, Oct. 11, says, under the caption "Think On These Things": "Statistics show that 5 per cent. of all church members do not exist; 10 per cent. of them cannot be found; 25 per cent. never go to church; 50 per cent. never contribute a cent to the Kingdom of God; 75 per cent. never go to a mid-week religious service; 90 per cent. do not have family altars established in their homes; 95 per cent. never attempt to win a new recruit for Christ." It is true that the source of these "statistics" is not stated, but no pastor would be likely to put them in his calendar unless he personally believed them to be at least approximately accurate.

It has never been part of the work of Christ's Mission to criticize the teachings or methods of the Protestant churches, and the preceding paragraphs are written chiefly to convey some idea of the wide field for proselyting among the membership of the evangelical denominations that lies before the priests of Rome, and upon which they are now entering with characteristic energy and efficiency.

One or two observations before we speak of Rome's "new offensives."

St. Paul, in writing to the church

in Corinth said: "After that . . . that world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God, because the foolishness of God is wiser than men, and the weakness of God is stronger than men." (1 Cor. 1: 21-25.) And in the second verse of the next chapter the Apostle to the Gentiles, who was thoroughly versed in the Hebrew, Greek and Roman philosophies, said: "I determined not to know any thing among you save Jesus Christ and Him crucified."

Without pretending even to define "higher criticism," "evolution" or "modernism," much less to touch on their merits or demerits, it can be boldly said that their final and logical effect on the individual is to impair, if not destroy, faith in the Bible as being a revelation of the Divine will, and also in its declarations as to the real character of sin, the life, personality and death of Christ, and the power of Christ to deliver from the guilt and dominion of sin, and to transform the life of the individual.

With many glorious and successful exceptions it may be said that during the last fifty years, and especially the last twenty, the Protestant pulpit has largely ceased to preach Christ and Him crucified. It has found that

the preaching of the Cross has been regarded as "foolishness," and instead of being determined, like Paul, to know nothing but Christ and Him crucified it has studied the philosophies confronting it and striven to win their adherents by means of theology instead of the Word of God, and by emphasizing the fruits of salvation rather than the root from which they all spring, and holding up Christ as an Exemplar rather than a Saviour.

Hence the conditions we see on every hand of Sabbath-breaking, card-playing, dancing, gambling and other forms of "worldliness" widespread among the members of these churches.

But—in spite of this kind of teaching and its results—the human heart longs after God and demands something to satisfy the spiritual nature and give surcease, if not salvation, from the consciousness of sin. Hence a multitude of cults—some intellectual, some spiritualistic, and some versions of Oriental philosophies, all of which, judging by the advertisements in New York papers, find many followers.

Now the priests of Rome arise, and in the midst of this spiritual-intellectual unrest they proclaim an absolutely certain, authoritative cult. For example, a large advertisement in the New York "Times," Oct. 10, says: "The Catholic Church is Reasonable. All the Catholic Church desires is that the truths of Catholicity be investigated. If you do not find the same infallible cer-



tainty for the truths of the Catholic Church as for the truths of mathematics do not accept them. Catholic truths have stood the test of human reason for 1,900 years. If they were not reasonable they would have been rejected centuries ago. The founder of the Red Cross, St. Camillus, of Lellis, was a Catholic. These advertisements inserted daily and paid for by a native Pittsburgh Catholic business man who believes in his religion.

Incidentally it may be said that the Century Dictionary describes the Red Cross Society as "a philanthropic society, founded to carry out the views of the Geneva Convention of 1864, and that it was established through the efforts of Henri Dunaut." The "saint" mentioned above may have founded some philanthropic association, but it was evidently not the Red Cross.

Most of what they call the "truths" of Catholicity have no foundation either in historical fact or in their own Bible. Christ did not found the Roman Church; there is nothing like it or its main teachings to be found in the Douay New Testament itself. Christ did not found His Church upon Peter, nor did He give him any supremacy over the other Apostles. The "infallible certainty" mentioned is not that of the Scriptures, but of Popes and Councils and Tradition—this latter with a very large T, and elevated by the Council of Trent to an authority equal to that of the Scriptures themselves. As for Catholic "truths" having stood the test for

1900 years, many of them have not been formulated anything like that period of time. Not a single apostle or other person in the New Testament was a Roman Catholic, or anything like one. And as to these "truths" having been "rejected" they have been rejected for centuries by various bodies of Christians who have been murdered in defense of New Testament Christianity—at times by the thousand. England is dotted with memorials of those who died at the stake because they rejected the "truths" of Rome. The Reformation of Luther consisted largely of rejection of these alleged truths.

But let no denominational pastor or editor ignore the effect of this sort of propaganda upon his congregation or constituency. Many an "unconverted" "Protestant" has never heard his pastor set forth plainly the way of salvation from the guilt and power of sin. When he finds that "modernist" ideas and "worldliness" fail to satisfy his spiritual nature; when he turns from the controversy between "fundamentalist" and "modernist," between the "evolutionist" and his opponents, to the priests of Rome he will then find them calm and placid and certain of what they believe. That what they assert may not be true, and that the whole theology and religious system are at variance with the New Testament, taken as a whole, is beside the question. Furthermore, the Church will take the responsibility. He has not to "repent" of his sins in the evangelical sense at all; the Church will expect



him to keep on sinning and provide a priest to give him absolution every day, should he need it. All that is necessary is to obey "the Church," and "the Church" will do the rest. An example of this mental process is found in "The Tablet," Oct. 10, in the statement of an Episcopalian lady as to why she became a Roman Catholic.

It seems a hard saying, but it has much truth in it—in spite of many exceptions as to individual churches and pastors—that almost the only places to which one could direct with certainty a person who needed to hear of Christ and Him crucified and repentance and saving faith are the halls where the Salvation Army and the leaders of "missions" keep on bringing the power of the Holy Spirit to bear on the lives of the humble and the poor—in most cases—and producing witnesses to the transforming work of the power of His resurrection.

But this advertisement is only one. On the 7th another advertisement appeared in the same paper about the Rosary. And in the west similar announcements are appearing in the newspapers of St. Paul, Minneapolis and Duluth.

Booklets and pamphlets are being mailed to individuals on a nation-wide scale. The Editor received one at his home. It is a piece of clever work, so written as to misrepresent a number of topics—some of them by stating certain facts, but leaving out other facts absolutely necessary to a complete understanding of the whole

matter. For example, concerning the Bible, there was a statement about a version of the Bible published a few years ago in Italy under the patronage of a Pope, but no mention was made of the Constitution, "Ac Munerum" of Pope Leo XIII, virtually forbidding Bible reading. Other topics received similar treatment.

What can the reader "do about it?" He can ask his or her own pastor to put some distinctively "Protestant" matter into his sermons, and also give private discourses (to his members only) on the differences between Roman doctrines and those of his denomination. You can also write to the Editor of your denominational paper asking him to put in some articles likely to prevent his readers from being drawn away by false presentations of the teachings of Rome.

You might also ask your pastor to find out how many of the members of your church have a positive assurance of their personal salvation; and to have a special service to lead into it such as have it not.

Of one thing we are sure. Unless a really serious effort is put forth for the conversion of "unsaved" members of "Protestant" churches, and made successfully, the denominations will have good cause to regret the policy of recent years in discussing modern philosophies instead of knowing nothing among men but Christ and Him crucified.

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